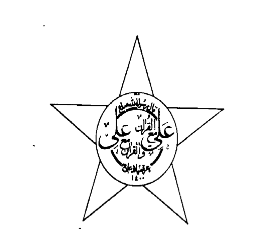
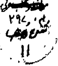

علي مع القرآن والقرآن مع علي
١٤٠٠





# THE HADITH OF THE PROPHET (S. A.)

★

"Whosoever wants to see the knowledge of Adam, the piety of Noah, the devotion of Abraham, the awe of Moses, the service and abstinence of Jesus should look at the bright face of Ali."

★

"O Ali! I and you were created from the same light."

★

"I am the city of knowledge and Ali its gateway."

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# QURAN'S EULOGY OF ALI

★

"They perform (their) vows And they feed for the love of God the indigent the orphan and the captive s LXXVI 7-8

Once when their sons Hasan and Hussain were seriously ill Imam Ali and Fatema took a vow to observe Roza (fast) for three days as a penance for their cure There was no food at home and three Paalees (a measure) of gram were borrowed by Imam Ali for breaking the fast and having a dinner At the end of the first Roza as the hour for breaking the fast arrived and as Imam Ali and Fatema were on the point of breaking the fast by eating the bread prepared out of one Palee there appeared at the door a very poor man who begged for food The Imam and his wife both of whom were naturally hungry immediately passed on the bread to the beggar feeling that he was as hungry as they they chose to starve their own hungry stomachs rather than allow even an ordinary beggar to remain hungry when it was possible for them to feed him!

The second day of Roza came and breads of another Palee were prepared for breaking the fast As the holy couple were on the point of putting the bread in their mouth there appeared at the door an orphan who said he was hungry and wanted food Without a moment s hesitation the second day s bread which was intended for themselves was given up by Imam Ali and Fatema for the sake of the orphan and they chose to remain starved for the second day

Then followed the third Roza and breads of the last Palee were prepared, as before to break the fast with As Imam Ali and Fatema who already had no food for two days were on the point of starting to take their meal there came a prisoner saying he was hungry and badly in need of food Imam Ali and Fatema willingly parted with the bread that would have satisfied their appetite after three pays of fasting After all they felt his need was greater than theirs!

What lofty generosity magnificent self discipline and deep humanism are manifested in this apparently model incident! What wonder it is that it should have come in the Holy Quran itself!

أَيُّهَا ٱلنَّاسُ إِنِّي قَدْ بَثَثْتُ لَكُمُ ٱلْمَوَاعِظَ ٱلَّتِي وَعَظَ ٱلْأَنْبِيَاءُ بِهَا أُمَمَهُمْ . وَأَدَّيْتُ إِلَيْكُمْ مَا أَدَّتِ ٱلْأَوْصِيَاءُ إِلَى مَنْ بَعْدَهُمْ . فَلِلَّهِ أَنْتُمْ! أَتَتَوَقَّعُونَ إِمَامًا غَيْرِي يَطَأُ بِكُمُ ٱلطَّرِيقَ ، وَيُرْشِدُكُمُ ٱلسَّبِيلَ ؟

أَلَا إِنَّهُ قَدْ أَدْبَرَ مِنَ ٱلدُّنْيَا مَا كَانَ مُقْبِلًا ، وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِرًا ، وَأَزْمَعَ ٱلتَّرْحَالَ عِبَادُ ٱللَّهِ ٱلْأَخْيَارُ ، وَبَاعُوا قَلِيلًا مِنَ ٱلدُّنْيَا لَا يَبْقَى بِكَثِيرٍ مِنَ ٱلْآخِرَةِ لَا يَفْنَى.

قَدْ وَٱللَّهِ لَقُوا ٱللَّهَ فَوَفَّاهُمْ أُجُورَهُمْ ، وَأَحَلَّهُمْ دَارَ ٱلْأَمْنِ بَعْدَ خَوْفِهِمْ . أَيْنَ إِخْوَانِي ٱلَّذِينَ رَكِبُوا ٱلطَّرِيقَ وَمَضَوْا عَلَى ٱلْحَقِّ ؟ أَيْنَ عَمَّارٌ ؟ وَأَيْنَ ٱبْنُ ٱلتَّيِّهَانِ ؟ وَأَيْنَ ذُو ٱلشَّهَادَتَيْنِ؟ وَأَيْنَ نُظَرَاؤُهُمْ مِنْ إِخْوَانِهِمُ ٱلَّذِينَ تَعَاقَدُوا عَلَى ٱلْمَنِيَّةِ ، وَأُبْرِدَ بِرُؤُوسِهِمْ إِلَى ٱلْفَجَرَةِ . ( قَالَ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى لِحْيَتِهِ ٱلشَّرِيفَةِ ٱلْكَرِيمَةِ فَأَطَالَ ٱلْبُكَاءَ

★

Thereafter Imam Ali praised Allah whole-heartedly and profusely and elucidated with particular emphasis the fact that even the mightiest and the most powerful of men are not privileged to enjoy any permanence of existence in this world. He then went on:

"O men, I have extended and conveyed to you all kinds of teachings; teachings which the Prophets imparted to their respective followers, and I have fulfilled all obligations and responsibilities which "Vasis" had fulfilled in respect of generations coming after their respective Prophets. What a strange people you are! Are you waiting for some other Imam who, you expect, would lead you to the path of truth and righteousness? Beware! whatever worldly things had to arrive have arrived, and whatever things had to depart have departed. Those who were the faithful devotees of God resolved to start on the final journey and in exchange for worldly things which are doomed to perish they secured things which are everlasting."

Then he explained whom he had in mind when he mentioned the faithful devotees: "They have of course gone to God and God has rewarded them fully. After having passed through all the travails and trepidations of earthly life, they have been blessed by God in to a home of permanent safety and security. Oh, where are gone those comrades of mine who always followed the right path and stood by truth? Where is Ammar now? And Ibne-Teehan? And Zush-Shahadatain? And all others like them, who had always been eager and ready for the highest sacrifice"

After saying this, he stopped speaking; his hand went upto his chin and tears began to flow down from his eyes. Once again in agonised memory he repeated the reference to his comrades. From the way in which Imam Ali made this speech, it was obvious that he had a premonition of the impending catastrophe.

Oh, the tragedy! Even as people were still under the enchantment of this intimate and appealing "Khutba" and their whole being stood saturated with its stirring influence, when even a Friday had not passed after its delivery, this faithful devotee of Allah and life's companion of the Prophet, this brave hero and great soul fell a martyr to a sword which had been soaked in a most deadly poison for forty days, the sword of the wicked Ibne Muljim. The Imam at that moment was completely engrossed in deep prayer and prostration in the Mosque at Kufa. As he fell, the exclamation spontaneously came out of his mouth, "By the Lord of Kabah we have won."

# في مناسبات مخصوصة

(١) وقال ع : لرجلٍ أفرطَ في الثناء عليهِ وكانَ لهُ متّهماً : أنا دونَ ما تقولُ وفوقَ ما في نفسِكَ

(٢) وقد سمعَ قوماً من أصحابهِ يسبّون أهلَ الشامِ أيّامَ حربهم بصفّينَ

إنّي أكرهُ لكُم أن تكونوا سبّابينَ، ولكنّكم لو وصفتم أعمالهم وذكرتم حالهم كانَ أصوبَ في القولِ وأبلغَ في العذرِ، وقلتم مكانَ سبّكم إيّاهم : اللّهمّ احقن دماءنا ودماءهم، وأصلح ذاتَ بيننا وبينهم، واهدهم من ضلالتهم حتّى يعرفَ الحقَّ من جهلَهُ ويرعوي عن الغيِّ والعدوانِ من لهجَ بهِ

(٣) رُوِيَ عن نوفٍ البكاليّ[1] قالَ خطبنا هذهِ الخطبةَ بالكوفةِ أميرُ المؤمنينَ عليهِ السّلامُ وهوَ قائمٌ على حجارةٍ نصبها لهُ جعدةُ بنُ هبيرةَ المخزوميُّ، وعليهِ مدرعةٌ من صوفٍ[2] وحمائلُ سيفهِ ليفٌ، وفي رجليهِ نعلانِ من ليفٍ، وكأنّ جبينهُ ثفنةُ بعيرٍ . فقالَ عليهِ السّلامُ

الحمدُ للهِ الّذي إليهِ مصائرُ الخلقِ، وعواقبُ الأمرِ.
حمداً يكونُ لحقّهِ قضاءً ولشكرهِ أداءً

# SOME SIGNIFICANT INCIDENTS

(1)

Imam Ali once met a person who had often made false allegations against him On this particular occasion, however, he began to pour praise upon him. At that Imam Ali said "I am below what you are saying but above what you are thinking"

(2)

In the battle of Siffeen the following incident occurred, which illustrates the humane qualities of Imam Ali Some of his soldiers were abusing their opponents, the people of Damsacus Overhearing them, although at the time he was full of anxiety, addressed them thus:

"I do not approve of the abusive language you are using towards your opponents It would be better for you just to refer to their deeds and circumstances attending them—that is the better course As a matter of fact, you should rather pray "O God, prevent bloodshed on both sides, improve our mutual relations, and lead them (the enemies) into the path of truth, so that those who have hitherto ignored it may now accept it and those who are swayed by tyranny and evil may now divest themselves of it"

(3)

Nauf-ul-Bakali narrates that when Amir-ul-mumenin Imam Ali gave his last Khutba (speech) in Kufa he had on his feet slippers made of rough rope, on his waist a belt made of the same, on his body a shirt with close fitting sleeves and made of camel's hair Mounting on a stone Imam Ali said in a solemn, serious tone:

"Praise be to Allah to that Almighty to Whom all created things have to return and who has the ultimate control of everything. I offer this praise with such sincerity and intensity that His claim and dues on us may be fulfilled and our gratitude to Him adequately tendered."

فِي صِفَةِ ٱلْمُؤْمِنِ ) : ٱلْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ ، وَحُزْنُهُ فِي قَلْبِهِ .
أَوْسَعُ شَيْءٍ صَدْرًا ، وَأَذَلُّ شَيْءٍ نَفْسًا . يَكْرَهُ ٱلرِّفْعَةَ ، وَيَشْنَأُ
ٱلسُّمْعَةَ ........ . بَعِيدٌ هَمُّهُ . كَثِيرٌ صَمْتُهُ . مَشْغُولٌ وَقْتُهُ .
شَكُورٌ صَبُورٌ . مَغْمُورٌ بِفِكْرَتِهِ . ضَنِينٌ بِخَلَّتِهِ ، سَهْلُ ٱلْخَلِيقَةِ .
لَيِّنُ ٱلْعَرِيكَةِ .

وَٱللهِ لَوْ أُعْطِيتُ ٱلْأَقَالِيمَ ٱلسَّبْعَةَ بِمَا
تَحْتَ أَفْلَاكِهَا عَلَى أَنْ أَعْصِيَ ٱللهَ فِي نَمْلَةٍ أَسْلُبُهَا جِلْبَ شَعِيرَةٍ [4] مَا
فَعَلْتُ وَإِنَّ دُنْيَاكُمْ عِنْدِي لَأَهْوَنُ مِنْ وَرَقَةٍ فِي فَمِ جَرَادَةٍ تَقْضَمُهَا [5]

**Description of Mumen (True Believer):** Mumen always has a smile on his face; grief is in his heart. He is large at heart and humble in nature. He dislikes (unworthy) praise and abhors (undeserving) fame. Far reaching is his foresight, much is his silence, occupied is his time. He is grateful and patient, absorbed in his thoughts and sweet in temperament.

☆

I swear by Allah that I shall not offend Him even in such a trifle as the snatching away of a husk of grain from an ant, although I may be given all the continents of the world together with all that is under the sun. The world to me is inferior even to the smallest petal in the mouth of a locust.

☆

عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَقْرَ الَّذِي مِنْهُ هَرَبَ، وَيَفُوتُهُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ. فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ. وَيُحَاسَبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ. وَعَجِبْتُ لِلْمُتَكَبِّرِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً وَيَكُونُ غَدًا جِيفَةً. وَعَجِبْتُ لِمَنْ شَكَّ فِي اللهِ وَهُوَ يَرَى خَلْقَ اللهِ. وَعَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَهُوَ يَرَى الْمَوْتَى. ... وَعَجِبْتُ لِعَامِرِ دَارَ الْفَنَاءِ وَتَارِكِ دَارَ الْبَقَاءِ

(وَقَالَ عَلَيْهِ السَّلَامُ لِابْنِهِ الْحَسَنِ): يَا بُنَيَّ احْفَظْ عَنِّي أَرْبَعًا وَأَرْبَعًا لَا يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ: أَغْنَى الْغِنَى الْعَقْلُ. وَأَكْبَرُ الْفَقْرِ الْحُمْقُ وَأَوْحَشُ الْوَحْشَةِ الْعُجْبُ. وَأَكْرَمُ الْحَسَبِ حُسْنُ الْخُلُقِ. يَا بُنَيَّ إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرَّكَ. وَإِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ فَإِنَّهُ يُبْعِدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ، وَإِيَّاكَ وَمُصَادَقَةَ الْفَاجِرِ فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ. وَإِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ

أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاطَ الْإِبِلِ(1) لَكَانَتْ لِذَلِكَ أَهْلًا. لَا يَرْجُوَنَّ أَحَدٌ مِنْكُمْ إِلَّا رَبَّهُ، وَلَا يَخَافَنَّ إِلَّا ذَنْبَهُ. وَلَا يَسْتَحِيَنَّ أَحَدٌ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ لَا أَعْلَمُ. وَلَا يَسْتَحِيَنَّ أَحَدٌ إِذَا لَمْ يَعْلَمِ الشَّيْءَ أَنْ يَتَعَلَّمَهُ. وَعَلَيْكُمْ بِالصَّبْرِ فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ، وَلَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ مَعَهُ، وَلَا فِي إِيمَانٍ لَا صَبْرَ مَعَهُ

I am surprised at a miser, for, in trying to avoid poverty, he actually brings it upon himself. The wealth which he is attempting to accumulate, vanishes, so that he leads a pauper's life but will, all the same, be judged with the wealthy in the world to come.

I am surprised at the pride of man who, after all, was yesterday but a tiny drop and tomorrow will be just a corpse.

I am surprised at him who doubts the existence of God, although he beholds His creation all around him.

I am surprised at the man who tries to forget the fact of death although he sees it around him.

I am surprised at him who values life in this valley of destruction and ignores eternal life.

☆

Advice to his son Imam Hasan: O my dear son remember my eightfold advice;

No harm will befall you so long as you act according to it. The richest wealth is reason, the greatest poverty is idiocy; the most frightful calamity is conceit, and the greatest claim to nobility is good character.

O my dear son, avoid the companionship of a fool, because, even in trying to do you good, he will harm you. Shun the dissolute, for, he will betray you for a trifle. Keep away from a miser, since he will expect you to deprive yourself even of your needs. Don't keep company with a liar, because he is like a mirage which represents distant things as being close and close things distant.

☆

I recommend five things to you, the attainment of which will be worth any amount of hardship:—not to expect anything from anyone but from God, not to fear anything but your sins; not to be ashamed to say "I don't know" when asked about some thing you are not aware of; not to be ashamed of learning a thing you do not know. Ever preserve the virtue of patience, for patience in relation of "Eeman" is like the head in relation to the body. And there is no good in a body which has no head, neither in "Eeman" which has no patience.

☆

اَلْعِلْمُ خَيْرٌ مِنَ ٱلْمَالِ . وَٱلْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ ٱلْمَالَ
اَلْمَالُ تَنْقُصُهُ ٱلنَّفَقَةُ وَٱلْعِلْمُ يَزْكُو عَلَى ٱلْإِنْفَاقِ .

اَلْقَنَاعَةُ مَالٌ لَا يَنْفَدُ

قُلُوبُ ٱلرِّجَالِ وَحْشِيَّةٌ فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ عَلَيْهِ

إِنَّ كَلَامَ ٱلْحُكَمَاءِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً ، وَإِذَا كَانَ خَطَأً
كَانَ دَاءً

اَلْعِلْمُ مَقْرُونٌ بِٱلْعَمَلِ فَمَنْ عَلِمَ عَمِلَ

مَنْ صَارَعَ ٱلْحَقَّ صَرَعَهُ

فِي صِفَةِ ٱلدُّنْيَا : تَغُرُّ وَتَضُرُّ وَتَمُرُّ .

قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ

أَشَدُّ ٱلذُّنُوبِ مَا ٱسْتَخَفَّ بِهِ صَاحِبُهُ

كُلُّ وِعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا وِعَاءَ ٱلْعِلْمِ فَإِنَّهُ يَتَّسِعُ

إِنَّ قَوْمًا عَبَدُوا ٱللّٰهَ رَغْبَةً فَتِلْكَ عِبَادَةُ ٱلتُّجَّارِ ، وَإِنَّ
قَوْمًا عَبَدُوا ٱللّٰهَ رَهْبَةً فَتِلْكَ عِبَادَةُ ٱلْعَبِيدِ ، وَإِنَّ قَوْمًا عَبَدُوا ٱللّٰهَ
شُكْرًا فَتِلْكَ عِبَادَةُ ٱلْأَحْرَارِ

Knowledge is superior to wealth. Whereas you have to protect your wealth, knowledge protects you. Wealth decreases in use, while knowledge increases.

☆

Contentment is wealth inexhaustible.

☆

The human heart is like a wild animal. Whoever tames it with kindness wins its good will.

☆

A wise man's sayings, when wise, act as a tonic; when wrong, harm like a disease.

☆

Knowledge provokes action. He who knows will necessarily act.

☆

He who wrestles with truth is sure to be defeated.

☆

The world eludes, injures and slips away.

☆

A little regularly is better than a lot fitfully; for, the latter will soon wear one out.

☆

The most deadly sin is to take a sin lightly knowing that it is a sin.

☆

An ordinary vessel has a limited capacity; the more it is filled the lesser can it take. With the vessel of knowledges it is otherwise; the more it is filled the more can it contain.

☆

Worship is of three types :—"The worship of those who worship God for reward is commercial. The worship of those who worship out of fear is the worship of slaves. The worship of those who worship out of gratitude, is the worship of free people."

☆

الطَّمَعُ رِقٌّ مُؤَبَّدٌ

الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ

اللِّسَانُ سَبُعٌ إِنْ خُلِّيَ عَنْهُ عَقَرَ

لَا تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ فَإِنَّ الْحِرْمَانَ أَقَلُّ مِنْهُ

مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ. وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ. وَمُعَلِّمُ نَفْسِهِ وَمُؤَدِّبُهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ

مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا وَالسُّمُّ النَّاقِعُ فِي جَوْفِهَا.

شَتَّانَ مَا بَيْنَ عَمَلَيْنِ: عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَعَمَلٍ تَذْهَبُ مَؤُونَتُهُ وَيَبْقَى أَجْرُهُ

مَا أَعَالَ مَنِ اقْتَصَدَ

الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ

هَلَكَ امْرُؤٌ لَمْ يَعْرِفْ قَدْرَهُ

الْإِعْجَابُ يَمْنَعُ مِنَ الْازْدِيَادِ

آلَةُ الرِّيَاسَةِ سَعَةُ الصَّدْرِ

اللَّجَاجَةُ تَسُلُّ الرَّأْيَ

Greed is everlasting slavery.

☆

There are two kinds of moral strength, the strength to endure hardship and the strength to abstain from allurements.

☆

The tongue is like a ferocious beast which, if left uncaged, will attack.

☆

Don't be ashamed of bestowing little; for, not to give at all is even worse.

☆

Let him who aspires to leadership, begin by instructing himself before instructing others, and let him teach by what he is rather than by what he says. The man who educates himself deserves greater esteem than he who educates others.

☆

The world parabolically resembles a snake—smooth to the touch but having deadly poison within it.

☆

O what a contrast between the two sorts of deeds—one where pleasure is followed by punishment; the other where hardship is followed by reward!

☆

He who lives moderately will never want.

☆

Man is revealed through his tongue

☆

He who fails to realize his own worth is lost

☆

Self-admiration hinders progress.

☆

Large-heartedness is the instrument of leadership

☆

Stubborness opposes reason.

☆

# طائفة من أقواله عليه السلام

1 اَلْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ، وَالآدَابُ حُلَلٌ مُجَدَّدَةٌ

2 اَلْبَشَاشَةُ حِبَالَةُ الْمَوَدَّةِ.

3 مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ عَلَيْهِ

4 إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ. وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ

5 خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مُتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ، وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ

6 أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الإِخْوَانِ، وَأَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفِرَ بِهِ مِنْهُمْ

إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنَفِّرُوا أَقْصَاهَا بِقِلَّةِ الشُّكْرِ

جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ لِلإِيمَانِ. الصَّادِقُ عَلَى شَرَفِ مَنْجَاةٍ وَكَرَامَةٍ. وَالْكَاذِبُ عَلَى شَفَا مَهْوَاةٍ وَمَهَانَةٍ. وَلَا تَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

اَلْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ فَانْتَهِزُوا فُرَصَ الْخَيْرِ

مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

كُنْ سَمْحًا وَلَا تَكُنْ مُبَذِّرًا. وَكُنْ مُقَدِّرًا وَلَا تَكُنْ مُقَتِّرًا

## SAYINGS

Knowledge is a noble legacy. Good manners adorn like new clothes.

☆

A smiling face captures affection.

☆

He who is pleased with himself alone, will displease many.

☆

When the world favours you, it lends you the fortunes of others. But, when it turns its back upon you, it snatches away your very own fortune.

☆

Mingle with your fellowmen in such a way that they will weep for you when you die and will crave for your company while you live

☆

Incompetent is he who fails to make friends, but more incompetent is he, who having won friends, loses them.

☆

When initial bounties come to you, don't scare the eventual bounties away by ingratitude.

☆

Keep away from untruth because it is alien to "Eeman" (True Faith). The truthful person is on the mount of freedom and nobility, whereas the deceiver is on the verge of downfall and notoriety Don't be jealous of each other, because jealousy devours "Ecman", as fire consumes wood.

☆

Leisure passes away like a cloud. Seize it, therefore, for constructive work.

☆

Deeds, not nobility of birth, promotes progress

☆

Be generous, but don't be extravagant. Be economical but don't be miserly.

☆

(٢) وَمِنْ عَهْدٍ لَهُ عَلَيْهِ ٱلسَّلَامُ كَتَبَهُ لِلْأَشْتَرِ ٱلنَّخَعِيِّ لَمَّا وَلَّاهُ عَلَى مِصْرَ وَأَعْمَالِهَا وَهُوَ أَطْوَلُ عَهْدٍ وَأَجْمَعُ كُتُبِهِ لِلْمَحَاسِنِ

وَلَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَعْدِلُ بِكَ عَنِ ٱلْفَضْلِ وَيَعِدُكَ ٱلْفَقْرَ، وَلَا جَبَانًا يُضْعِفُكَ عَنِ ٱلْأُمُورِ، وَلَا حَرِيصًا يُزَيِّنُ لَكَ ٱلشَّرَهَ بِالْجَوْرِ.

ثُمَّ لِيَكُنْ آثَرُهُمْ عِنْدَكَ أَقْوَلَهُمْ بِمُرِّ ٱلْحَقِّ لَكَ، وَأَقَلَّهُمْ مُسَاعَدَةً فِيمَا يَكُونُ مِنْكَ مِمَّا كَرِهَ ٱللَّهُ لِأَوْلِيَائِهِ وَاقِعًا ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ. وَٱلْصَقْ بِأَهْلِ ٱلْوَرَعِ وَٱلصِّدْقِ،

وَأَكْثِرْ مُدَارَسَةَ ٱلْعُلَمَاءِ وَمُنَاقَشَةَ ٱلْحُكَمَاءِ فِي تَثْبِيتِ مَا صَلَحَ عَلَيْهِ أَمْرُ بِلَادِكَ وَإِقَامَةِ مَا ٱسْتَقَامَ بِهِ ٱلنَّاسُ قَبْلَكَ

In a similar letter written to another governor-designate of Egypt the brave and faithful Malik-ul-Ashtar, are found embodied the writer's conceptions about politics, justice and human relationships. A few extracts from this letter are given below:

"Don't include in your counsellors those who are misers, for, they will try to dissuade you from generosity and frighten you with the prospect of impoverishment, don't include those who are cowards, for, they will undermine your strength, and those who are greedy, for, they will present to you the vicious temptation to commit injustice in an attractive garb."

"Your choice must fall on men who will fearlessly tell the truth even if it is unpalatable, and who will never help you in doing something which God does not wish his devotees to do, even if you greatly cherish doing it Be always surrounded by truth-loving and pious men "

"When it is a matter of strengthening the forces which lead to the establishment of the prosperity and security of your country, and of setting up a strong administration which inspires confidence and discipline among the people, hold discussions with learned men and take counsel with the wise."

## اقْتِبَاسَاتٌ مِنْ عُهُودِهِ عَلَيْهِ السَّلَامُ إِلَى وُلَاتِهِ الكِبَار

(١) (وَمِنْ عَهْدٍ لَهُ عَلَيْهِ السَّلَامُ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ حِينَ قَلَّدَهُ مِصْرَ)

فَاخْفِضْ لَهُمْ جَنَاحَكَ، وَأَلِنْ لَهُمْ جَانِبَكَ، وَابْسُطْ لَهُمْ وَجْهَكَ، وَآسِ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظْرَةِ حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ لَهُمْ وَلَا يَيْأَسَ الضُّعَفَاءُ مِنْ عَدْلِكَ بِهِمْ،

وَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ، فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ. سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سُكِنَتْ، وَأَكَلُوهَا بِأَفْضَلِ مَا أُكِلَتْ، فَحَظُوا مِنَ الدُّنْيَا بِمَا حَظِيَ بِهِ الْمُتْرَفُونَ، وَأَخَذُوا مِنْهَا مَا أَخَذَهُ الْجَبَابِرَةُ الْمُتَكَبِّرُونَ. ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبَلِّغِ وَالْمَتْجَرِ الرَّابِحِ. أَصَابُوا لَذَّةَ زُهْدِ الدُّنْيَا فِي دُنْيَاهُمْ، وَتَيَقَّنُوا أَنَّهُمْ جِيرَانُ اللَّهِ غَدًا فِي آخِرَتِهِمْ. لَا تُرَدُّ لَهُمْ دَعْوَةٌ، وَلَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنْ لَذَّةٍ. فَاحْذَرُوا عِبَادَ اللَّهِ الْمَوْتَ وَقُرْبَهُ، وَأَعِدُّوا لَهُ عُدَّتَهُ، فَإِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ وَخَطْبٍ جَلِيلٍ، بِخَيْرٍ لَا يَكُونُ مَعَهُ شَرٌّ أَبَدًا، أَوْ شَرٍّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا. فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا؟ وَمَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا؟.

وَاعْلَمْ يَا مُحَمَّدُ بْنَ أَبِي بَكْرٍ أَنِّي قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ، فَأَنْتَ مَحْقُوقٌ أَنْ تُخَالِفَ عَلَى نَفْسِكَ، وَأَنْ تُنَافِحَ عَنْ دِينِكَ وَلَوْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ الدَّهْرِ

Muhammad bin Abi bakr was among the beloved [illegible] of Imam Ali Egypt in those days was considered to be one of the most important provinces of his kingdom There was reported to be political unrest and discontent amongst its people as uncertain and disturbed conditions prevailed in that area Imam Ali appointed Muhammad to be the Vali (Governor) of that province In a beautiful letter addressed to Muhammad on the occasion of his appointment an exposition has been given about the proper relationship between the ruler and the ruled and the following are a few significant extracts form that letter

Behave with the people gently and with sympathy and consideration treat them cordially give equal treatment to all so that the strong will not be encouraged to feel that for their sake you may be prepared to commit injustice and the weak will not despair with the thought that you would not do justice to them

And understand you oh servant of God the pious and God fearing men secured all the good from life in this world and secured for themselves a place in the other world Living in this world they shared and participated in all its glory with the people of this world but the people were not able to share in their achievement of the other world They lived here in the highest way in which it was possible to live and derived from it the best that it was possible to derive and acquired all the things on this earth which the powerful the ambitious and the capable can acquire

Then with all the equipment that would last till the end of the journey and striking a profitable deal they set out of the world They obtained all the delight of pious living in this world and held steadfastly to the conviction that later on in the other world they would be close to Almighty There none of their wants and desires would be denied fulfilment none of their pleasures would be diminished

Always beware of death and its imminence and make all the preparations to meet it Death can either be a great occasion or a great calamity It will either bring unalloyed good in which there can be no trace of evil or unmixed evil in which there can be no trace of good Who could be nearer to heaven than one who leads his life for it and who could be nearer to hell than one who has lived for it?

Know you Muhammad bin Abi Bakr that I have appointed you Vali (Governor) of a country and a people for whom I have great affection and respect It therefore behoves you that you should rise above yourself and your personal comforts and conveniences for their happiness and welfare and spend yourself in the protection of Din though only an ounce of time and energy are left for you

# الدُّعَاءُ

( وَمِنْ دُعَائِهِ عَلَيْهِ السَّلَامُ )

اللَّهُمَّ إِنَّكَ آنَسُ الآنِسِينَ لِأَوْلِيَائِكَ . وَأَحْضَرُهُمْ بِالْكِفَايَةِ لِلْمُتَوَكِّلِينَ عَلَيْكَ . تُشَاهِدُهُمْ فِي سَرَائِرِهِمْ ، وَتَطَّلِعُ عَلَيْهِمْ فِي ضَمَائِرِهِمْ وَتَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ . فَأَسْرَارُهُمْ لَكَ مَكْشُوفَةٌ ، وَقُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةٌ . إِنْ أَوْحَشَتْهُمُ الْغُرْبَةُ آنَسَهُمْ ذِكْرُكَ ، وَإِنْ صُبَّتْ عَلَيْهِمُ الْمَصَائِبُ لَجَأُوا إِلَى الِاسْتِجَارَةِ بِكَ ، عِلْمًا بِأَنَّ أَزِمَّةَ الأُمُورِ بِيَدِكَ ، وَمَصَادِرَهَا عَنْ قَضَائِكَ

اللَّهُمَّ إِنْ فَهِهْتُ عَنْ مَسْأَلَتِي أَوْ عَمِيتُ عَنْ طِلْبَتِي فَدُلَّنِي عَلَى مَصَالِحِي ، وَخُذْ بِقَلْبِي إِلَى مَرَاشِدِي ، فَلَيْسَ ذَلِكَ بِنُكْرٍ مِنْ هِدَايَاتِكَ وَلَا بِبِدْعٍ مِنْ كِفَايَاتِكَ

اللَّهُمَّ احْمِلْنِي عَلَى عَفْوِكَ وَلَا تَحْمِلْنِي عَلَى عَدْلِكَ

# PRAYER

Oh God Almighty, You are the giver of supreme solace to Your devotees; You are the supreme helper of those who have faith in You; You perceive their inner thoughts and are cognisant of their inner desires. During sad moments of acute loneliness Your remembrance serves as a solace for them. When struck down by overwhelming calamities, their faith in Your protection soothes their minds, firmly believing as they do that everything is ordained by Your will, that things move as dictated by Your command. Oh merciful God! if I become feeble in begging for Your favours, if my mind gets clouded with darkness while pressing my requests, please direct my attention to the things which are for my good and lead my mind to the right path. The favour of such guidance that I am getting and the grant of such help that I am beseeching are neither strange nor unknown in Your mercy. Oh God! please look at me with the eyes of Your mercy; don't weigh me in the balance of Your justice.

☆

(١) إِنَّ ٱلْمَوْتَ هَادِمُ لَذَّاتِكُمْ ، وَمُكَدِّرُ شَهَوَاتِكُمْ ، وَمُبَاعِدُ طِيَّاتِكُمْ زَائِرٌ غَيْرُ مَحْبُوبٍ، وَقِرْنٌ غَيْرُ مَغْلُوبٍ ، وَوَاتِرٌ غَيْرُ مَطْلُوبٍ

(٢) عِبَادَ ٱللهِ أُوصِيكُمْ بِالرَّفْضِ لِهٰذِهِ ٱلدُّنْيَا ٱلتَّارِكَةِ لَكُمْ وَإِنْ لَمْ تُحِبُّوا تَرْكَهَا . وَٱلْمُبْلِيَةِ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا. فَإِنَّمَا مَثَلُكُمْ وَمَثَلُهَا كَسَفْرٍ سَلَكُوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَأَمُّوا عَلَمًا فَكَأَنَّهُمْ قَدْ بَلَغُوهُ فَلَا تَنَافَسُوا فِي عِزِّ ٱلدُّنْيَا وَفَخْرِهَا وَلَا تُعْجَبُوا بِزِينَتِهَا وَنَعِيمِهَا . وَلَا تَجْزَعُوا مِنْ ضَرَّائِهَا وَبُؤْسِهَا . فَإِنَّ عِزَّهَا وَفَخْرَهَا إِلَى ٱنْقِطَاعٍ . وَإِنَّ زِينَتَهَا وَنَعِيمَهَا إِلَى زَوَالٍ، وَضَرَّاءَهَا وَبُؤْسَهَا إِلَى نَفَادٍ . وَكُلُّ مُدَّةٍ فِيهَا إِلَى ٱنْتِهَاءٍ . وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ . أَوَلَيْسَ لَكُمْ فِي آثَارِ ٱلْأَوَّلِينَ مُزْدَجَرٌ وَفِي آبَائِكُمُ ٱلْمَاضِينَ تَبْصِرَةٌ وَمُعْتَبَرٌ إِنْ كُنْتُمْ تَعْقِلُونَ. أَوَلَمْ تَرَوْا إِلَى ٱلْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ . وَإِلَى ٱلْخَلَفِ ٱلْبَاقِينَ لَا يَبْقَوْنَ . أَوَلَسْتُمْ تَرَوْنَ أَهْلَ ٱلدُّنْيَا يُصْبِحُونَ وَيُمْسُونَ عَلَى أَحْوَالٍ شَتَّى، فَمَيِّتٌ يُبْكَى وَآخَرُ يُعَزَّى، وَصَرِيعٌ مُبْتَلًى. وَعَائِدٌ يَعُودُ وَآخَرُ بِنَفْسِهِ يَجُودُ . وَطَالِبٌ لِلدُّنْيَا وَٱلْمَوْتُ يَطْلُبُهُ . وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ . وَعَلَى أَثَرِ ٱلْمَاضِي مَا يَمْضِي ٱلْبَاقِي

## 5:—DEATH.

(1)

The thought of death destroys the enjoyment of worldly pleasures and damps your enthusiasm and hopes about the joy of this earthly life It is an unwelcome intruder, an invincible aggressor and an abominable opponent of things living.

(2)

O you servants of God, I advise you to shun this world which is going to part with you, even though you may not want to leave it. It will make your bodies crumble with time even though you may desire to preserve their freshness. Your passage through this world is like that of a caravan which has scarcely begun its journey when it finds itself at the end of it, or like the traveller who is confronted with his destination when he has hardly set out in search of it

Don't envy the glory and magnificence of others, let not pride of the grandeur and bliss of this world puff you, nor let sorrow over its wickedness and poverty depress you; for, all glory and magnificence shall fade, all worldly bliss pass away and all evil and poverty surely end, as we shall ourselves pass away

Is what has happened to your predecessors not a warning to you? Have you not in what has befallen your ancestors a salutary lesson for you? Do you not realize that those who have left this world will never return and those who remain will have the same fate? And do you not see that no morning or evening passes without the world undergoing a transformation? Here is a dead person for whom there is mourning and there is another who is being consoled. Here is one who is inquiring after the health of a sick man, and there is another who is dying. Someone is struggling to acquire worldly pleasures and the relentless hand of death pursues him. One may remain unmindful and careless but the inevitable is not so.

Everyone has to walk in the footsteps of his predecessors.

☆

## ٤ : في امر الدنيا

(١) دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ ، وَبِالْغَدْرِ مَعْرُوفَةٌ . لَا تَدُومُ أَحْوَالُهَا ، وَلَا تَسْلَمُ نُزَّالُهَا أَحْوَالٌ مُخْتَلِفَةٌ ، وَتَارَاتٌ مُتَصَرِّفَةٌ . اَلْعَيْشُ فِيهَا مَذْمُومٌ وَالْأَمَانُ فِيهَا مَعْدُومٌ . وَإِنَّمَا أَهْلُهَا فِيهَا أَغْرَاضٌ مُسْتَهْدِفَةٌ تَرْمِيهِمْ بِسِهَامِهَا وَتُفْنِيهِمْ بِحِمَامِهَا

(٢) أَيُّهَا ٱلنَّاسُ إِنَّمَا ٱلدُّنْيَا دَارُ مَجَازٍ وَٱلْآخِرَةُ دَارُ قَرَارٍ ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ

(٣) وَإِنَّهَا عِنْدَ ذَوِي ٱلْعُقُولِ كَفَيْءِ ٱلظِّلِّ بَيْنَا تَرَاهُ سَابِغًا حَتَّى قَلَصَ ، وَزَائِدًا حَتَّى نَقَصَ

(٤) إِنَّ ٱلدُّنْيَا قَدْ أَدْبَرَتْ وَآذَنَتْ بِوَدَاعٍ وَإِنَّ ٱلْآخِرَةَ قَدْ أَشْرَفَتْ بِاطِّلَاعٍ أَلَا وَإِنَّ ٱلْيَوْمَ ٱلْمِضْمَارُ[1] . وَغَدًا ٱلسِّبَاقَ . وَٱلسَّبَقَةُ ٱلْجَنَّةُ[2] وَٱلْغَايَةُ ٱلنَّارُ .

## 4:—THIS WORLD.

(1)

1. The world is a house surrounded by calamities It is notorious for its frauds and deceits. Its vicissitudes are very uncertain and there is no peace for its residents Its conditions keep on varying and its circumstances changing and there is no security in it Life in such a world is miserable Its people are like a target for the hunter, the world shoots them with arrows and inflicts on them the destruction of death

(2)

2. O Man, this world is but a temporary passage and the world to come is home eternal. Therefore, from this abode of uncertainty carry every equipment for the permanent home

(3)

3 To intelligent men, the world is like a shadow; Just as it appears to have reached the fullness of its form, the picture recedes and eludes; its very fullness is the beginning of its end

(4)

The world turned its back on you and gave intimation of your impending departure The other world suddenly appeared to be near. Take heed! To-day is, as if, the day for exercising and preparing the horses for the race, and to-morrow is the day of the actual race, the prize for the winner is heaven; otherwise hell is inevitable

☆

## ٣: في وصف القرآن المجيد

(١) . وَإِنَّ ٱلْقُرْآنَ ظَاهِرُهُ أَنِيقٌ . وَبَاطِنُهُ عَمِيقٌ . لَا تَفْنَى عَجَائِبُهُ
وَلَا تَنْقَضِي غَرَائِبُهُ وَلَا تُكْشَفُ ٱلظُّلُمَاتُ إِلَّا بِهِ

(٢) هٰذَا ٱلْقُرْآنُ هُوَ ٱلنَّاصِحُ ٱلَّذِي لَا يَغُشُّ ، وَٱلْهَادِي ٱلَّذِي لَا يُضِلُّ ،
وَٱلْمُحَدِّثُ ٱلَّذِي لَا يَكْذِبُ . وَمَا جَالَسَ هٰذَا ٱلْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ
بِزِيَادَةٍ أَوْ نُقْصَانٍ : زِيَادَةٍ فِي هُدًى ، أَوْ نُقْصَانٍ مِنْ عَمًى . وَٱعْلَمُوا أَنَّهُ
لَيْسَ عَلَى أَحَدٍ بَعْدَ ٱلْقُرْآنِ مِنْ فَاقَةٍ[٣] ، وَلَا لِأَحَدٍ قَبْلَ ٱلْقُرْآنِ مِنْ غِنًى
وَأَنَّهُ شَافِعٌ مُشَفَّعٌ ، وَقَائِلٌ مُصَدَّقٌ .

(٣) فَٱلْقُرْآنُ آمِرٌ زَاجِرٌ ، وَصَامِتٌ نَاطِقٌ . حُجَّةُ ٱللهِ عَلَى خَلْقِهِ . أَتَمَّ
نُورَهُ ، وَأَكْمَلَ بِهِ دِينَهُ

## 3:—THE HOLY QURAN.

(1)

The Quran! Its phraseology and presentation are charming and its inner meaning very deep. Its wonders are imperishable and marvels unfathomable, and the darkness of this world cannot be banished except with the light of the Quran.

(2)

The Quran is a counsel who never deceives, a guide who never leads you astray and a teacher who never teaches falsehood. No one ever reads the Quran without benefitting by an increase in knowledge and wisdom and by a decrease in the darkness of ignorance. Poverty cannot remain after the study of the Quran nor can wealth be acquired before its study. It is an infallible intercessor and a trustworthy interpreter.

(3)

The Quran commands and prohibits. It is silent and eloquent. Its revelation is the greatest argument testifying to Allah's existence. He gave entirety to the light of the Quran and through it perfected His religion.

٢ : في ذكر نبي الاسلام محمد رسول الله صلع

(١) أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . ٱبْتَعَثَهُ وَٱلنَّاسُ يَضْرِبُونَ
فِي غَمْرَةٍ وَيَمُوجُونَ فِي حَيْرَةٍ . قَدْ قَادَتْهُمْ أَزِمَّةُ ٱلْحَيْنِ، وَٱسْتَغْلَقَتْ عَلَى
أَفْئِدَتِهِمْ أَقْفَالُ ٱلرَّيْنِ.

(٢) أَمِينُ وَحْيِهِ ، وَخَاتَمُ رُسُلِهِ ، وَبَشِيرُ رَحْمَتِهِ ، وَنَذِيرُ نِقْمَتِهِ

(٣) اخْتَارَهُ مِنْ شَجَرَةِ ٱلْأَنْبِيَاءِ وَمِشْكَاةِ ٱلضِّيَاءِ ، وَذُؤَابَةِ
ٱلْعَلْيَاءِ وَسُرَّةِ ٱلْبَطْحَاءِ . وَمَصَابِيحِ ٱلظُّلْمَةِ، وَيَنَابِيعِ ٱلْحِكْمَةِ (مِنْهَا)

(٤) بَعَثَهُ بِالنُّورِ ٱلْمُضِيءِ وَٱلْبُرْهَانِ ٱلْجَلِيِّ، وَٱلْمِنْهَاجِ ٱلْبَادِي وَٱلْكِتَابِ
ٱلْهَادِي.

## 2:—THE PROPHET (S.A.)

**(1)**

I firmly believe that Mohammed is the servant and the Prophet of Allah. Allah sent him into the world when men were engulfed in wickedness and drowned in perplexity, destruction loomed before them and rust corroded their hearts.

**(2)**

The Prophet is a loyal interpreter of His revelation and His last and final messenger. He preaches His mercy but also warns of His punishment.

**(3)**

Allah chose him from among the Prophets, selected him from the lamp that itself was light, picked him from the peak of sublimity, from the sacred Mecca, from among the torchbearers in this world of darkness, from the fountains of wisdom.

**(4)**

God sent him with a bright light, a clear authority, a pure religion and the Quran which shows the right path.

☆

## اقتباسات من خطبه عليه السلام

١ : في الحمد لله ومعرفته

(١) الحمدُ لله الذي لا يبلغُ مدحتَهُ القائلون . ولا يُحصي نعماءَهُ العادّون . ولا يؤدّي حقَّهُ المجتهدون ، الذي لا يدركُهُ بُعدُ الهِمَمِ ولا ينالُهُ غوصُ الفِطَنِ . الذي ليس لصفتِهِ حدٌّ محدودٌ ولا نعتٌ موجودٌ . ولا وقتٌ معدودٌ ولا أجلٌ ممدودٌ

أوّلُ الدِّينِ معرفتُهُ وكمالُ معرفتِهِ التصديقُ بهِ . وكمالُ التصديقِ بهِ توحيدُهُ . وكمالُ توحيدِهِ الإخلاصُ لهُ . وكمالُ الإخلاصِ لهُ نفيُ الصفاتِ عنهُ

(٢) وقد سألَهُ ذِعلبُ اليمانيُّ ، فقال : هل رأيتَ ربَّكَ يا أميرَ المؤمنين ؟ فقال عليهِ السلامُ : أفأعبدُ ما لا أرى ؟ فقال : وكيفَ تراهُ ؟ فقال :

لا تراهُ العيونُ بمشاهدةِ العِيانِ ، ولكن تدركُهُ القلوبُ بحقائقِ الإيمانِ . قريبٌ من الأشياءِ غيرُ ملامسٍ . بعيدٌ منها غيرُ مباينٍ . متكلّمٌ لا برويّةٍ ، مريدٌ لا بهمّةٍ . صانعٌ لا بجارحةٍ . لطيفٌ لا يوصفُ بالخفاءِ . كبيرٌ لا يوصفُ بالجفاءِ . بصيرٌ لا يوصفُ بالحاسّةِ . رحيمٌ لا يوصفُ بالرقّةِ

تعنو الوجوهُ لعظمتِهِ ، وتجبُ القلوبُ من مخافتِهِ

# KHUTBA (Speeches)

**1:—HAMD (Praise of Allah)**

(1)

Those who are devoted to praising His qualities find themselves unable to do so adequately and fully Those who make an effort to count the number of His favours find themselves helpless Those who endeavour to pay His dues find themselves unable to do justice to them

Even deep meditation cannot comprehend Him nor even penetrating intelligence understand Him. No defined limits, no calculable time, no measure of duration can ever apply to Him; nor can any praise describe Him

The basis of Din (the religion of Islam) lies in the understanding of Allah, the perfection of that understanding lies in a firm belief in His existence; the perfection of that belief lies in Allah's "Tohid".* The perfection of that "Tohid" lies in absolute devotion to Him and the perfection of such absolute devotion lies in knowing Him to be completely beyond all attributes.

(2)

Zelab Al-Yamani asked Amir-ul-mumenin Imam Ali, "Have you seen God?" To which he replied, "Would I care to worship Him whom I cannot see? Zelab then asked, "How do you see Him?" Quick came the reply.—

God is not seen by the perception of the physical eyes. He can be reached only by spiritual faculties. He is in the contact of objects but touches them not. He is far off from the objects yet not separated from them He speaks but without the assistance of thought. He wills decisions but without any concern for them. He is the Creator but without the help of any physical organs. He is fine but cannot be measured in terms of any degree of minuteness. He is great but cannot be measured by any standards of greatness He sees but is entirely bereft of any sensual perception. He is merciful but is beyond description in terms of tenderness.

The heads bow before the greatness of Allah and the hearts throb with the reverence due to Him †

* To propound the absolute oneness of Allah.

† This passage explains that God, even though He exists, is beyond definition or description.

Fortunately, there was in existence some such selections made by His Holiness Syedna Dr Taher Saifuddin and with his kind permission a few passages were picked up from that selection for being presented in this publication Second, to render correctly, adequately and expressively in another language all that is said and implied in the original is not easy The proper transmission of thought, with all its linguistic beauty and vigour, through the medium of translation involves great intellectual ability and literary skill which are not claimed for this performance However, an humble effort is made to remain faithful to the essence of the original and to present in an intelligible manner the substance of its truth.

The Anjuman is happy to state that this modest effort is intended to be only a beginning The fact that an authentic and comprehensive version of such a precious classic as Nahj-ul-Balagah should have so long remained inaccessible to those who are not familiar with the Arabic language is a serious lacuna in the cultural communion and comradeship of man The Anjuman-e-Shiate-Ali has therefore decided to undertake the compilation and publication of a complete translation with commentary and explanatory notes of that masterpiece in several languages, including English and Gujarati A board of editors will be specially appointed for that purpose by His Holiness Syedna Dr Taher Saifuddin, the Chancellor, Muslim University, Aligarh

There is hardly a branch of knowledge which has not been treated or touched upon in this great work. The reader will find in it references to or expositions of such a variety of subjects as the theory and practice of religion, philosophical doctrines, social customs, political and economic concepts, administration, military strategy and even matters of such practical utility as trade and commerce. The Nahj-ul-Balagah in fact is not only a store of vast learning but is also a treasure of valuable exhortations and guidance to frail mortals to enable them to overcome the pitfalls and dangers of that mysterious journey which is called life and the end of which is the final emancipation of the human spirit.

# FOREWORD

Amir-ul-Mumenin Imam Ali belongs to that rare category of human greatness which naturally induces humility, inspires confidence and kindles an intellectual, emotional and social awareness which contributes to the dynamic stability of mankind His life has the glory of dedication, his teachings and philosophy have the lustre of edification, his death has the glow of canonization. They all vividly manifest and exemplify that inner strength of mind, body and spirit which distinguishes all heroes, whether they are heroes of war or peace, of literature or philosophy, of administration or statesmanship Because, surely Imam Ali was not only a hero but a hero at all points, faithful and trusted disciple of the Prophet, brilliant interpreter of the deep significance of all that the Prophet said and did, a man of extreme piety and devotion to religion who was prepared to sacrifice his very life in vindication of the case of justice and truth To the millions and millions of his followers through the centuries, Imam Ali has appeared braver than the bravest, and yet humbler than the humblest, wiser than the wisest, purer than the purest and nobler than the noblest of all human beings.

A proper assessment of the magnitude of such manifold greatness and versatility within the tiny compass of a small volume is obviously impossible What is attempted in the following pages is to give a brief glimpse of Imam Ali's impressive personality through the medium of his own inspired speeches and gifted writings. The Nahj-ul-Balagah is a classic in Arabic literature and an ocean of knowledge and experience for all men to benefit from. The truths that it contains and the advice and guidance that it offers have about them a universality which make them valuable to all mankind

The celebration of the 1400th birthday of such a master is an occasion of great joy and self-introspection It appeared appropriate to the Anjuman-e-Shiate Ali to publish as part of the celebrations a few selected gems from Nahj-ul-Balagah which is the comprehensive collection of his speeches, prayers, sayings, letters, etc, and to make their message accessible to those who do not know the Arabic language The task involved a twofold difficulty. First, to make a selection out of a huge luminous mass, every unit of which appears to carry light.

To the followers and devotees of
Amir-ul-Mumenin Imam Ali Ibne Abi Talib (A. S.)

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Gems of Wisdom

*from*

# NAHJUL BALAGAH

*By*

Amir ul Mumenin Ali Ibne Abi Talib

## SHOHBUL BALAGAH
( 1 3 7 6 )

In celebration of the 1400th anniversary of his birth
(13th RAJAB 1376 H.jm)

☆

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☆

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اقتباسات من خطب وادعية ومكاتيب واقاويل امير المؤمنين علي بن ابي طالب عليه السلام

من




في تذكار مهرجان الاحتفال بالمائة الرابعة عشرة من يوم ولادته السعيد